

ANE FRVITFVLL

MEDITA=

toun contening ane
PLANE AND FACILL EX
positioun of ye 7.8.9 and 10 versis of
the 20 Chap. of the Reuelatioun in
forme of ane sermone. Set down be
ye maist christiane King and syn
ceir professour, and cheif des
fender of the treuth, I A.

MES the 6 King of
Scottis.

2. THESS. CHAP. 1. VERS. 6.7.8.

¶ For it is ane righteous thing with GOD, to re-
compēse tribulation to them yat trouble you,
And to you which ar troubled, rest with vs,
when ye Lord IESVS shall shew him self from
heauen with his miehtie Angels, In flaming
fire, rendring vengeance vnto them, that do
not know GOD, and which obey not vnto ye
Gospel of our Lord IESVS CHRIST.

IMPRENTIT AT EDINBURGH BE
HENRIE CHARTERIS. M.D.LXXXVIII.

Cum Priuilegio Regali.

*James I.
King of
Great Brittain
& Ireland*



TO THE CHRISTIANE REIDER:

WHON the 5 day of Septēber thair cūmes to my handis happellie ane worke worthie of all praise, quhilk Goddis Spirit did vter be our Souerane, as ane witness of his graces knowlege in the hie misteries of God, and ane testimonie of his hienes maist vnfeinzeit loue toward trew religioun, be many nationes at that tyme ioyned vnder the conduict of the Spainzard michellie inuadit: to wit, Ane Meditationun contening ane plane exposition of the 7. 8. 9 and 10 versis of the 20 chaptour of the Reuelatioun, and set down in forme of ane sermone, with notable heidis of doctrine proper for our tyme collected thairon. After reiding quhair of, considdering my dewtie toward the Kirk of Christ, quhilk aucht not to be defrauded of the fruites of her awin children, and specialie of his hienes laboures, appointed be God to be ane nurisher of the samin, and oppinlie declaring be pen, and awowing in deid the defence thair of in that maist perilous tyme quhen the foirsaid enemeis ioyned togidder did rage and bend thair force against it, I haue bene bold to communicat it to the. Accept thairfoir the samin in gude part, and I assure the befoir or it be lang be Goddis grace thow sall see to thy contentment and comfort a lairger prūise of his Maiesties meaning expressed be his royall pen in yat samin argument. For gif God sall grant his Maiestie may weill allow of this my doing, as I think it will be of all gude Christianes, then sall I with greater boldnes put to my hand, and communicat vnto the the greater worke. Nochttheles till thow reid this with iudgement, approue it according to knowlege, and with thankfull & feruent hart, praise God, and pray for ane gude and ane lang lyfe to his Maiestie, with ane gracious and peaceable gouernement in his feir, that his Grace may continue to the end, and in the end, ane pledge of Goddis mercie with vs, and ane licht worthie of the stile of ye maist gracious and ehristiane King aboue all the kinges in the earth. Sofare well in the Lord. The 1 of October. 1588.

M. Patrik Gallow.
Minister of P.

**EPIGRAMMA PER TROPVM AL-
LVSIONIS AD NOBILE REGIÆ MAIES.**

tatis nomen, quod huius pij, & eruditi Ser-
monis præcipuum argumentum complectitur.

Per M. I. Malcolmum,

REGIA Maiestas sortiti nominis, imò
Diuini æternum numinis edit opus.
Illa etenim Satanæ atrox supplantat atroci
Imperium: hoc sanctum, & nobile prodit opus.
Nobile prodit opus tanto te Principe dignum;
Vnde immortalis iam tibi surgit honor,
Ergo tibi nomen numen decreuit, ab alto
Numine nam nomen, nomine numen habes.
Iam fremit Hispanus, Gallus gemit, hostis & omnis:
Noster enim vera Rex pietate nitet.
Perge precor, Rex sancte, & sanctis vtere donis,
Vt regnet dominus, sed cadat hostis atrox,

**VATICINII DE MAXIME VERE
christiano Scotorum Rege explicatio, & ad
opus applicatio. Per eundem.**

FATIDICI cecinere patres, quod mœnia Romæ
Alta forent armis, Rex, ruitura tuis.
Vera quidem, caput multorum nam cadit armis
Romæ pneumaticis bellus Papa tuis.
Somaticis dirum, monstrumque immane ferito,
Et coniuratis hostibus vltor ades.
Qui feritate truces illum grassantur in orbem,
Qui Dominum vera simplicitate colit.
Ergo age, qui Christum verè proficis Iesum:
Iunge tibi gentem religione parem.
Qui tibi portentum dedit expugnare superbum,
Te quoque victorem Spiritus ille dabit.
Clara quidem latè æquabit te gloria cœlo
Fusa solo, hoc functus cœlica regna coles.

ANE

ANE FRUITFULL

Meditatioun contening ane

PLANE AND FACILL EXPO.

sitioun of the 7. 8. 9. and 10 versis of
ye 10 Chap. of the Reuelatioun.

The Text.

Reuel. CHAP. 10. VERS. 7. 8. 9. 10.



ND quhen the thousand zeiris ar
expyrit, Satan fall belowsed out of
his presone.

8 And fall go out to deceaue the
people quhilk ar in the four quarters
of the earth, euin Gog and Magog, to
gather them togither to battell, quhois number ar
as the sand of the sea.

9 And they went vp into the plane of the earth,
quhilk compassed ye tentis of the Saintis about, and
the belouit citie: bot fyre come down from God out
of the heauin, and deuoured them.

10 And ye deuill that deceauit them, was east into
a lake of fyre and brintstone, quhair that beast and
that false prophete ar, and fall be tormented euin
day and nycht for euermore.

The Meditations.

Of all buikis the holie Scripture is maist ne-
cessarie for the instructioun of ane Chyristiane, and
of all the scriptures, the buik of the Reuelatioun
is maist meit for this our last age, as ane prophe-
cie of the letter tyme: Sa haue I selected this
place

The necessity
of the know-
ledge of the
Reuelatioun.

ANE MEDITATION ON SUM VERS.

place thair of as maist proppe for the action we haue in hand presentlie: For efter that the Apostle Iohne had prophesie of the letter tymes in the wyntene chaptouris preceding, he now in this 20 gatheris vp ane summe of the haill, quhairin ar expressed thrie heidis. First the happie estat of the Kirk, from Christis days to the days of the defection of ye Antichrist, in the first sex versis of this 20 chap. Next the defection it self, in this place that I haue in hand, to wit, the sevine, aucht, nynt, and tent versis. Thridlie the generall punishment of the wickit in ye greit day of Iudgement, from the tent vers to the end of the chaptour. The Apostles meaning in this place then is this, that efter that Sathan had bene bound ane thousand zeiris, quhilk did appeir by his preceding discours of the saintis triumphing in the earth, he sall at last brek furth agane lows, and for ane space rage in the earth mair then euer befor: bot zit sall in the end be ouercome and confoundit for euer. It restis now, knowing the summe, that we come to ye exposition of thir versis. And first we will expone or paraphrase the hardnes of the wordis, nixt interpret ye meaning of them, and thridlie note quhat we soult learne of all,

The first part.

AS to the wordis, in them for ordouris caus we man note, first Sathanis lowling, nixt his doing efter that he is lowlit, and last his unhappie succes. Then for ye first. Be Sathan is meant nocht onlie the Dragone enemye to Christ and his Kirk, bot also with him all ye instrumentis in quhom he rewlis, and be quhom he utteris his cruell and craftie intencionis, specialie ye Antichrist and his clergie: ioynt with ye Dragone befor in the sextene chap. vers. 17, and callit the beast and ye false prophete. For as Christ and his Kirk ar callit efter ane name Christ, be ressum of thair maist arct vnioun, and heuinlie effectis flowing thairfra. 1. Cor. 12. 12. sa Sathan and his synagoge ar heie richlie callit Sathan be ressum of thair vnioun and cursit effectis flowing thairfra. Thir thousand zeiris ar bot ane number

Satan in his
instrumentis
is lowlit to
trouble the
Kirk.

certane

OF THE IX CHAP. OF THE REVEL:

certane for ane uncertane, quhilk phrase is oft vsit be the
 Spirit of God in the scriptures, meaning ane greit number
 of zeiris. Pairouer the presone quhairout of he is lowlit is ye
 hellis quhilk by ye Spirit of God ar callit his presone for twa
 causes. Ane becaus during the tyme of this warld at tymes ap-
 pointit be God he is debarrit from walking in the earth and
 send thair, greatlie to his torment, as was testifeit be ye mira-
 cle at Genesareth amangis the Gadarenis. Math. 8. 28. First
 becaus efter ye consummation of ye warld he sall be perpetu-
 allie impresont thairin as is writtin in ye same chap. vers. 10.
 Finalie he is lowlit be interruptioun, and for ye maist part, to ye
 iudgement of men, abolitioun of the synceir preaching of ye
 Gospell, ye trew vse of ye Sacramentis quhilkis ar ye seals &
 pleggis of ye promissis contenit thairin, and lawfull exercise of
 christiane discipline, quhairby baith word and sacramentis ar
 mantenit in puritie, callit in ye first vers. The greit chaine
 quhairby ye Dragone is bound, and signifeit be ye quhyte horse
 gouernit be ye Lamb. chap. 6. vers. 2. Swa ye meaning of all vis
 7 vers is this: The deuill, hauing bene bound, & his power in his
 instrumentis hauing bene restrainit for a lang space be ye prea-
 ching of ye gospell, at last he is lowsed out of hell by ye rais-
 ing up of samony new erroris and notable euill instrumen-
 tis, especialie ye Antichrist and his clergie, quha not onlie
 infectit ye earth of new, bot impyrit also ouer ye haill, thorough
 the decreesse of trew doctrine and ye number of ye faithfull
 following it, and ye daylie increas of erroris, and nationis
 following them, beleuing lies, haitting ye treuth, and tak-
 ing pleasour in vnrichteousnes. 2. Thess. 2. 11, 12. And
 this far for Sachanis lowling. Now to the nitt, his doing
 efter that he is lowlit. First he gois ont to seduce ye na-
 tiounis that ar into ye four corneris of ye earth, and they be-
 come his, thocht in certaine degreis his tirannie and trauell
 appearis, and birthis out in some mair then in vcheris. For as
 all that do guid ar inspyrit be God thairto, and vteris the
 same in certaine degreis, accordyng to the measour of grace
 grantit vnto them. So all that do euill ar inspyred be Sa-
 than, and vteris the same in diuerse degreis, accordyng as
 that

1. Pet. 1. 4.
Iude verse 6.

Satan first
deceinis, then
allures to fol-
low him, and
in end makis
all his to tak
armour a-
gainst the
Kirk.

ANE MEDITATION ON SYM VERS.

that vnclene spirit takis possessioun in them, and be diuerse ob-
 iectis alluris them to do his will, sum be ambitiou, sum be
 inuie, sum be malice, and sum be feir, and so furth, and this
 is his first work. Secundlie he gatheris Gog and Magog to
 battell in number lyke the sand of the sea, and so he and his
 inclynit to battell and bludeshed, haue michtie armies, and
 in number mome, inflamed with crueltie. The speciall heidis
 and rewaris of thir armies, or rather rankis of confederatis
 to go to battell and to fecht ar twa heir named, Gog and Ma-
 gog. Gog in Hebrew is callit hyd and Magog reueled, to lig-
 nifie that in twa sortis of men theiſſie Sathan sall vicer him
 ſelf, to wit, hypocritis and awowit enemies to God. It is ſaid
 then that Sathan ſall in the latter tymes impyre of new ouer
 the Warld, quho ſall ſteir vp the nationis vnder the baneris
 of thir twa enemeis to God, the hypocriticall and awowit, to
 ſpyd them ſelfis in greit multitudes vpon the earth. Thridlie
 they ſall aſcend vpon the plane of the earth, preſumptuouslie
 and prouddie by agging of thair number and force, and thi-
 king nane ſall be abill to reſiſt thair rage. They ſall com-
 paſſe and beſiege the campis of the ſaintis, and the belouit ci-
 tie, that is, the handfull of the faithfull belouit of the Lord,
 quhome aganis, conſpyding in thair untellable number lyke the
 ſand of the ſea, they ſall mak a cruell and vnceaſſabill weir.
 The elect ar callit ſaintis and belouit. becauſe they ar in the
 luſe of God ſelectit, and be grace ingrauit in Chriſt, in quhome
 they ar compit and fund iuſtifeit, ſanctifeit, worthe of loue
 and endles glozie. Thair faithfull fellowſhip is comparit to
 tentis, and to a citie belouit, to ſignifie thair continuall weir-
 fair in the earth aganis Sathan and ſinne, with all his inſtru-
 mentis: thair mutuall amitie and freindlie coniunctioun in
 loue amongis them ſelfis: and concurrence to mantene the
 guid cauſe that thair God hes cled them with: bot theiſſie to
 ſignifie the michtie and all ſufficient protectioun in proſperitie
 and aduerſitie, flowing from God for thair iuſt defence aganis
 all powers that can perſew, quhairby they alſo become ſaſe
 as the ſtone, pure as the ſone, terrible as ane armie with ba-
 neris. Cant, 1, 8, 9, yea as a defence citie: ane irne pillair: and
 wallis

The elect ar
 the ſaintes,
 and the belo-
 ued citie of
 GOD,

Wallis of byas against ye haill earth. Jer. i. 18. The same then of Sathanis domingis eiter he is lowit is this: He sall deceiue ye nationis: he sall gather ane infinit number of hypocritis and a-mowit enemyis togidder inflamed wih cruelte, and thir sall in prydefull presumption fearcelie bend them selfis against ye cholin of God, and his treuth professit be them. Bot quhat at last sall ye succes be? Suir lie maist unhappy. For fyre sall cum down from heaun, and deuour them, and ye deuill pat deceauit them and all his instrumentis, cheillie ye beast and fals prophet sall be cast in ane laik of fyre and bynttione, and sall be tormented day and nycht incessantlie for euer and euer: that is, how greit thar euer thair byaggis be, how neir pat euer they sall appeir to be at thair intent, God from heuin as the palace and thzone quhairfra he geuis prouise of his mercie towardis his awn, and of his iustice towardis his enemyis, sall send plagues and destruction, asweill ordinar, as extraordinar, vpon them. Ordinar be reueling thair wickitnes be ye thundering mouthes of trew pastouris, quhilk is oft callit fyre in the scriptures. Extraordinar by all corporall plagues to thair vtter destruction and untellable torment for euer in the hellis. This far for the expolitoun or paraphrase of the wordes.

The second part.

NOW followis the interpretatioun of the sentence according to the ordour vlit in the first part. And first we man know quhat time thir thousand or mony zeiris was in, and quhen and how was Sathan lowit. This time is to be found in the latt chaptour, in the opening of the first thrie seales of ye secret buik of Gods prouidence be ye Lamb: To wit, ye time quhen the quhyte, reed, and black horses had their course in the ward. And to speak mair plainely, ye Devils power did lurk, quhilk is callit his binding, and ye Eyangell did flozeish in ane rellonable puritie mony hundreth zeiris efter Christ, as ye Ecclesiasticall historics beir wiines. For in greit puritie the Gospell did continue lang, quhilk is signefit by the course of the quhyt hors, albeit ye professouris

The puritie
of the Gos-
pell indur-
ing the
Antichristian
tyling.

ANE MEDITATION ON SYM VERS.

And under ye croce signifieth by ye red hors, and terrible
 wonderfullie be hereticis, signifieth by ye blak hors, by w^{ch} m^{an}
 w^{ch} that fell in ye fountenis of wateris in ye thrid truⁿet,
 and by wateris that ye Dragon spewit out of his mouth in ye
 vision of ye Dragon and ye woman in chap. 12. This tyme dis
 tance from Christ, and space after Augustinis dayis, when ye
 bloodie sword of persecutioun ceasing, ye haill Kirk began to
 be defylit with diuerse heresies, quibik cumming to ane ma
 ture & ripe heip did produce ye Antichrist, signifieth be ye paill
 hors in ye fourt seall, by ye king of ye locustis in ye 5 trumpet, by
 Babylon in ye 11 & 18 chap. by ye secundo beast ryling out of ye
 sea in ye 13 chap. and by ye woman cled with scarlet in ye 17.
 The aryling of ye hereleis and ye Antichrist breading of thair
 smok is in this place callit ye lowling of Sathan. Now fol
 lowis efter this his lowling quhat he dois: He deceiuis ye na
 tionis vniuersallie: he gatheris Gog and Magog with intella
 ble armies to fecht: he leuies vp vpon ye plane of ye earth: he
 compassis ye tentis of ye saintis, and ye belouit citie about. Thir
 ar his doings. Now becaus thir actiouns ar maist viuelie de
 clarit in vther placis of ye same buik, I will shortly alleage
 them to mak ye mater cleir be conference of places expounding
 euery ane ane vther. It is said in ye 9 chap. that ye Antichrist
 sall hound out his locustis or ecclesiastick ordouris be fair al
 lurementis to inyle ye warld to zeild to his & thair abominable
 hereleis, and sall preuail ouer ye maist part. It is said in ye 11
 chap. that he sall persecute ye saintis, kill ye true witnessis, and
 sall reioyce with ye kingis of ye earth for thair killing, as ha
 uing bene ye onlie lettis to his full glorie. It is said in ye 13
 chap. that he sall blaspheme God in vsurping his power: that
 he ye aduise and assistance of ye fals prophet or fals kirk he
 sall send out his imagis or ambassadouris throu ye warld per
 secuting and destroying them that will nocht obey him and
 them, and acknowledge his supremacie: zea name sall be
 sufferit to by or sell or vse ciuill societie that acknowledgis
 not his supreme power and dignitie. It is said in ye 16 chap.
 that God plaguing him for thir forsaidis abusis, he sall be sa
 far from repentance, as be ye contrait he sall find out ane

The Gospel
 being hid ye
 antichrist be
 ginnit to
 hold and
 used to his
 w^{ch}.

OF THE XX CHAP. OF THE REVEL.

orw sort of vermine, that is, ane new ecclesiastick ordour, quhair
 at callit thair froggis, quhair sall moue and entyle ye princes of
 the earth to ioyne with him and mak weir against ye faithfull,
 preielling veterlie to destroy them: and of that battell and the end
 thair of dois this place mak mentiou. Now thairlie ioyne all
 this togidder, and sa obtene the meaning. Thair sall aryle ane
 Antichrist and enemye to God & his Kirk: he sall be heid of ane
 fals and hypocriticall Kirk: he sall claime ane supreme power in
 earth: he sall vserpe the power of God: he sall deceiue men with
 abusing locustis: he sall persecute ye faithfull: nane sall be fund
 that dar awowedlie resist him: in end, seiling his kingdome de-
 cay, and the trew kirk beginning to kyth, he sall by ane new sort
 of deceiuing spiritis gather togidder the kingis of the earth in
 greit multitudis lyke the sandis of the sea, and by concurrence,
 or at leist the tollerance of that vther greit awowit enemye he
 sall with thir numbers compasse the oampis of the faithfull,
 beseege the belouit citie, mak weir against the saintis: bot vic-
 torie sall he not haue, and shame and confusioun sall be his and
 all his partakeris end. Now quhither the Pape beiris thir mar-
 kis or not, let ony indifferent man iudge: I think surelie it ex-
 ponis the self. Dois he not vserpe Christis office calling him
 self vniuersall bishop, & heid of the kirk: Playis he not ye part
 of Apollyon and Abaddon the king of the locustis and destroyer
 or sone of perdition, in chopping and changing saulis betwix
 bewin, hell, & fantastick purgatorie at his pleasour: Blasphemus
 he not in denyng vs to be saiff by ye imputatioun of Christis
 iustice. Thairouer hes he not send furth and abusit ye warld
 with innumerable ordouris of locustis and chaulingis. Hes he
 not sa fullie impyrit ouer ye warld thir mony hundreth yeiris ag-
 to ye hys zeid he, quhatsumeuir he was, yat durst deny any part
 of his vsurpit supremacie: And hes he not of lait dayis seing his
 kingdome going to decay, send out the Ielutis, his last and
 mainst pernicious vermine, to steir vp the Princes of the earth
 his flautis, to gather and league them selfis togidder for his
 defence, and rooring out of all them that profess Christ trew-
 lie. And quhairas ye awowed enemye of God ye Turke was un-
 der bloodie weiris with him euer befor, is thair not of lait and

The Pape is
 Antichrist, &
 Paperie ye
 lowing of
 Satan, fra
 quhom pro-
 ceidis fals
 doctrine, and
 crueltie to
 subuert ye
 kingdome of
 Christ.

ANE MEDITATION ON SVM VERS.

treth amangis them, that the faithfull may be made easilie rooted out. And at nocht presentlie ye armies amassit, zea vpon ye verie point of thair executioun: In France against the saintis thair: In Flanders for the lyke: and in Germanie, be quhom alreddie ye Bischop of Colleyne is displacit: And quhat is preparit and cum fordwart against this Ile: Do we not daylie heir: and be all appearance shortlye shall see: Now may ye iudge gif this be not ye tyme quhair of this place that I haue maid choise of doeth meane, and sa ye dew tyme for the reueiling of this prophecie. This far for ye interpretatioun of the sentence.

The thrid part.

NOW I cum to the last part, quhat we may learne of this place, quhilk I will shortlye tuiche in few pointis and sa mak end. And first of ye deuillis lousing be ye ryling of ye Antichrist, for ye iust punishment of ye vnthankfull warld haiting ye treuth and delyting in lies, and manifesting of his awin chosin that stak to ye treuth: we haue twa thingis to note. Ane for instructioun, that ye iustice of God in respect of mannis falling wilfullie from ye treuth (as Pauls sapis) iustlie did send to ye warld the greit abuser with efficacie of lies, as weil to tyrannize spirituallie ouer ye conscience be heresie, as corporallie ouer thair bodpis be ye ciuill sword. And thairfoir we man feir to fall from ye treuth reuiled, and professed be vs, that we may be frie from ye lyke punishment. The uther for our comfort, that yis tyrannie of ye Antichrist sisting out ye casse from ye corne, as our Maister sapis, shall tend to ye double condemnatioun of ye falleris bak, and to ye double croun of glozie to ye perscuereris. Blissit thairfoir at they that perscueur to ye end, for they shall be saiff.

Mannis hanc
procuris Gods
iustice to
Iowa Satan.

Apostates shall
perishe, con
stant christi-
anes shall be
crouned.

Math. 10. 22

The defeati-
oun vnder
ye Antichrist
shall be vni-
uersall.

Next of ye number of natiounis in the four quarteris of ye earth deceaued, and companies gatherit togidder to secht lyke the sand of ye sea: we ar teachit that ye defectioun vnder ye Antichrist was generall, and sa na visible Kirk was thair: Quhair of twa thingis followis. Ane, the Kirk may be corruptit and erre: Ane uther, the Kirk may luck and be vnkawia.

knawia.

OF THE IX CHAP. OF THE REVEL

knawin for ane certane space.

Thirldie of that that Sathan is not contentit onlie to de-
crease, except he also gather to ye battell his instrumentis:
we ar informit of ye implacable malice bozne be Sathan in
his instrumentis against God in his members, quha neuer
ceassis lyke ane rozing hyoun (as Peter sapis) to go about
assailleing to deuour. This his malice is notablie descriuit
in ye 12 and 13 chap. of this buik: for it is said that quhen he
had spewed out greit riuieris of wateris, yat is, infinit heresies
and lies to swallow vp ye woman, and notwithstanding sho
was delpuerit thairfra: zit agane he raisit vp ane beast out of
ye sea, ye bloodie Romane impyre be ye swoorde, to deuour his
and hir seid: and that being woundit deidlie, zit he raisis ane
vther beast furth of ye earth, quhilk is ye Antichrist, be heresie
and swoorde toynit togidder to do his turnis. Saye Demill
seing that na must of heresies can obscure ye euangell in ye
hartis of ye faithfull, nather ye cruell swoorde of persecuteris
can stay ye prosperous succes of Christis kingdome he raisis
vp ye Antichrist with baith his swordis, to the effect that, as
ane of them sapis, that quhilk Peters keyis culd nocht, Pauls
swoord sould. And so hes he done at this tyme: For sen ye
trew Kirk will not be abusit with ye absurde heresies, for last
refuge, now rooted out most they be by ye ciuill swoord.

Satan's child-
dren baith
deceit and
persecution

Ferdlie of thair greit numberis abill to compasse about ye
tentis of ye saintis, and to beseage ye halie cities: we ar infor-
med that ye wickit ar euer ye greitest part of ye warld. And
thairfoir our Maister sapis, Many ar callit, few chosin: and
agane, Tyde is ye way that leidis to destruction, and many
enter thairat: Bot narrow is ye way that leidis to lyfe, and
few enter thairat. Also he callis them ye warld, and the De-
uill the Prince of ye same,

The wickit in
numberes
ouerpassis
ye godlie.

Fyftlie ye agreance of Gog and Magog, the Turke ye
awowit enemye, and ye Pape ye couered enemye, to this per-
secutioun: declaris ye rooted hatred of ye wickit against ye
faithfull: quha thocht they be vtherwapis in enimitie amangis
them selfis, zit greis in that respect, in odium tertij, as did
Herode and Pilate.

The wickit
at variance
amangis the
self, can well
agree in ane
against
Christ.

ANE MEDITATION ON SYM VERS.

The fals Kirk
ouer persis.
Ques.

Sertlie the compassing of ye saintis, and beleaging of ye belouit citie, declaris to vs ane certane note of ane fals Kirk to be persecutioun. For they cum to seik ye faithfull: the faithfull ar thes that ar socht. The wickit ar ye beleageris: the faithfull ye beleagit.

Scripture be
scripture said
be expound.

Reg. 1. 10, 11

Seuincle in ye forme of language and phrase of speaking of fyre cumming down from heauin heir usit, and takin out of ye buik of ye Kingis, quhair at Elias prayeris with fyre from heauin wer destruyt Achazias souldiours: as ye greitest part of all ye wordis, versis, and sentences of this buik ar takin and borrowit out of vther partis of ye scripture: We ar teachis to vse onlie scripture for interpretatioun of scripture, gif we wald be suir and neuer wauer from ye analogie of faith in exposition: sence it repeatit sa oft ye awin phrases, and pair by pair onis thame.

The wickit
preuail not
for euer, but
perishe in ye
top of their
course.

Suchlie of the last part of ye confusioun of ye wickit, euin at ye top of their heicht and quheill, we haue twa thingis to note. Ane, that God althocht he suffer ye wickit to rine on quhill thair coupe be full: zit in end strykis he them, first in this warld, and nixt in ye warld to cum, to ye deliuerance of his Kirk in this warld, and perpetuall glozie of ye samun in ye warld to cum. The vther note is, that efter ye greit persecutioun and destructioun of ye perseweris sall ye day of iudgement follow. For sa declaris ye 11 vers of ye same chaptour. Bot in how short space it sall follow, that is onlie knowin vnto God. Onlie this far ar we certane, that in that last estat without ony ma generall mutatiounis ye warld sall remane till ye consummatioun.

All men shal
be lawfullie
inarmed spi-
rituallie and
bodellie to
ficht against
ye Antichrist
and his sup-
plices.

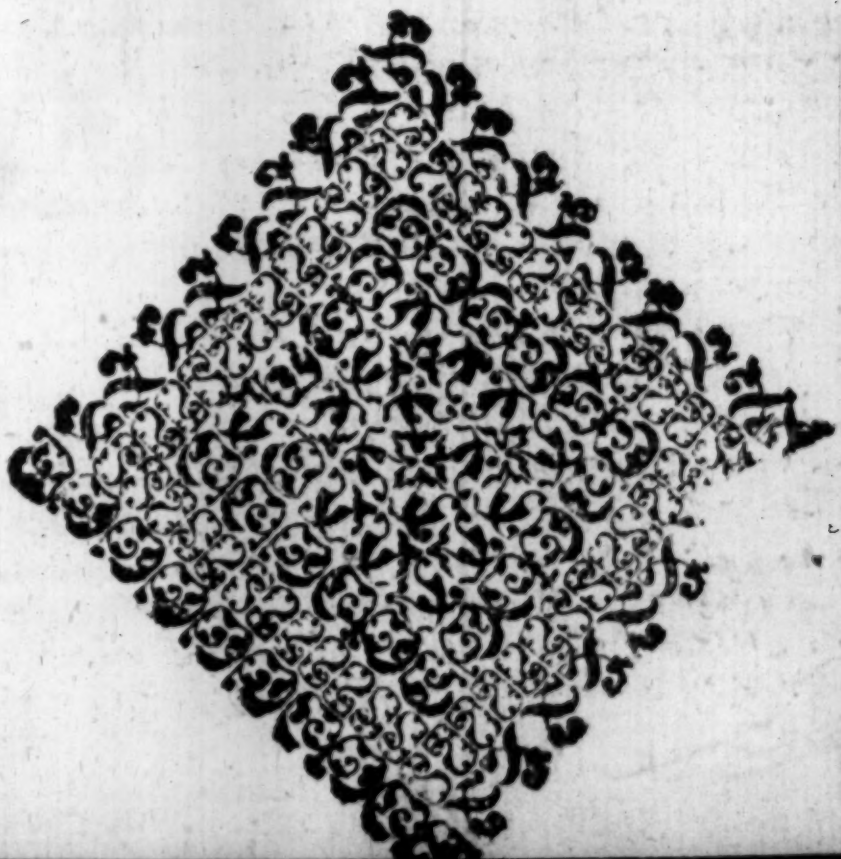
To conclude then with exhortatioun: It is all our duties in this Ile at pis tyme to do twa thingis. Ane, to consider our estat: Another, to conforme our actiounis accordyng thairunto. Our estat is, we ar thriefaldlie beleagit, First spirituallie be ye heresies of ye Antichrist. Secundlie corporallie and generallie, as memberis of that Kirk ye quhill in haill they persecute. Thridlie corporallie & particularlie be pis present armie. Our actiounis then conformed to our estat ar thes: First to call for help at Goddis handis: Nixt to assure

vs of

OF THE XX CHAP. OF THE REVEL.

Of ye same, seing we haue ane sufficient warrand, his constant
promeis expessed in his word. Thridlie sence. with guid consci-
ence we may, being in ye tentis of ye saintis & belouit citie, stand
in our defence: Incourage ane another to vse lawfull resistance,
and concur ane with another as warrouris in ane camp and
citizens of ane belouit citie, for maintenance of ye guid caus
God hes cled vs with, and defence of our liberties, native
countrie, and lyses. For sence we see God hes promissit not
onlie in ye warld to cum, bot also in this warld to giue vs vic-
toris ouer them, Let vs in assurance heirof stronglie trust in
our God, Ceasse to mistrust his promeis, and fall throug in-
credulitie. For then ar we worthie of double punishment. For
the stronger they war, and ye neiter they cum to thair hicht,
the faster approachs thair wrak, and the day of our deli-
uerie. For kynd and louing, trew and constant, cair-
full and walkryfe, michtie and reuenging
is he that promissis it: quhom to
be praise and glozie for euer.

AMEN.



OF THE CITY OF NEW YORK
IN SENATE
JANUARY 18, 1882
REPORT
OF THE
COMMISSIONERS OF THE
LAND OFFICE
IN RESPONSE TO A
RESOLUTION PASSED
BY THE SENATE
MAY 1, 1881
ALBANY: J. B. LIPPINCOTT & CO. PRINTERS.
1882.

ALBANY

